

'Ingsun Titip Tajug Lan Fakir Miskin' Mentifak Culture of Cirebon Ethnicity Studied from the Ethnopedagogical Dimension

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Abstract

This study aims to identify the values of local wisdom in the mentifact culture of the Cirebon Ethnic saying "ingsun titip tajug lan fakir miskin". The research used a qualitative method. Data were collected or extracted using open interview techniques, documentation studies and direct observation of Cirebon cultural heritage sites. Informants include, Cirebon cultural figures, education figures and Cirebon community leaders. The data validation uses triangulation techniques. Triangulation is an approach taken by researchers to explore and perform qualitative data processing techniques. The research resulted in the conclusion that; the expression petatah petitih Cirebon contains local wisdom values; (1) the value of faith and devotion to God Almighty; (2) social values and togetherness, (3) the value of responsibility, and (4) the value of mutual cooperation. These values can be used as learning materials and resources through an ethnopedagogical approach in elementary schools. Recommendations that the expression of petatah petitih 'ingsun titip tajug lan fakir miskin' can be implemented into culture-based learning in the Cirebon ethnic community as an effort to preserve local culture.

Keyword : Local Wisdom, Ingsun Titip Tajug Lan Fakir Miskin, Ethnopedagogy

INTRODUCTION

The phenomenon of modernization and globalization has one of the impacts of social and cultural contact between countries and nations in the world. One of the negative effects is the erosion of local culture due to the strong influence of foreign cultures. At this time, modernization makes its own challenges in the millennial era making young generations more selective in obtaining the changes that occur. With the incoming foreign culture, it is not taboo but the younger generation in Indonesia freely accepts these foreign cultures so that the local culture is eliminated which makes their nationalism fade. (Andriyani et al., 2021) (Hasanah, 2023)

This phenomenon is certainly detrimental to the community, including the ethnic groups in Indonesia. Because the strong flow of foreign cultures entering Indonesia can reduce and even erode the roots of local and national cultures that have functions and roles as wealth and identity of a society and nation. The loss or fading of local culture, both intangible and tangible culture, is a big loss for the people of Indonesia.

In ethnic Cirebon there is an expression 'ingsun titip tajug lan fakir miskin', this expression they call the term 'petatah petitih'. Petatah can mean 'benchmark or guidance, while petitih means footbridge or bridge (Azrial, 1995) in (Rahayu et al., 2013). Thus the expression 'ingsun titip tajug lan fakir miskin' is one of the mentifact cultures that contains an order of rules or benchmarks as a path or path to goodness. From the description above, the problem of this research focuses on 'the content of local wisdom values in the 'petatah petitih expression *ingsun titip tajug lan fakir miskin*'.

To fortify that local culture is not eroded by the influence of outside cultures, it is necessary to process the transmission / inheritance and transformation of culture to the younger generation as cultural heirs. One effective effort is through education through a cultural approach or what is called ethnopedagogical terms.

The ethnopedagogical approach has strategic characteristics, functions and roles in maintaining and preserving local culture as Mukhibat suggests Ethnopedagogy is an effort to implement learning by utilizing the local wisdom of an ethnic group. Ethnopedagogy is related to multicultural education and argues that developing local wisdom and ethnic commodity diversity shapes lifestyles, social experiences, and individual and group identities. Besides that ethnopedagogy also reviews local wisdom as a skill and source of innovation that can be empowered for society. In the learning process at school, ethnopedagogy has a significant influence on students, which in turn produces students who have character. Ethnopedagogy can help students gain a strong understanding of the country's cultural values. However, although thematic learning is already used in elementary schools, ethnopedagogy is still underused. This is because the lack of facilities and infrastructure makes ethnopedagogy underused. Ethnopedagogy is a relatively new subject and is still looking for the right learning pattern. (Sugara & Sugito, 2022) (IAIN Langsa, 2018)

From this description, the focus and purpose of this research is to explore and identify the values of local wisdom petatah petitih 'ingsung titip tajug lan fakir miskin, as materials and resources in educational approaches and learning in elementary schools.

Culture according to Geertz is a system that is passed down from generation to generation and expressed through symbols (Syahira Azima et al., 2021). JJ Honigmann, 1959 distinguishes culture into 3 cultural symptoms, namely (1) ideas, (2) activities and (3) artifacts (Koentjaraningrat, 2015). The expression petatah petitih Cirebon is 'ingsun titip tajug lan fakir miskin', referring to the theory of JJ Honigman, a form of culture in the form of ideas, by Jackson and Huxley, 1985, (in Mutakin et al. 2004, is interpreted with the term mentifacts culture. Cultural characteristics of ideas or mentifacts have an abstract nature, cannot be seen or felt only in the mind that can be expressed by members of the community or society.

According to Sudaryat in (Ningsih & Cysbya Erdlanda, 2019) ethnopedagogy comes from two syllables, namely ethno which comes from the Greek Ethos which means local or ethnic group, and pedagogy which means teaching or educational science that is taught. In line with this, Supriana and Hamdani revealed that ethnopedagogy is education based on local culture. With this, local wisdom has the following characteristics (1) derived from experience, (2) its use has been tested over the centuries, (3) flexible with modern culture, (4) in accordance with the daily habits of institutions and society (5) closely related to the belief system, and (6) commonly practiced by individuals. In the characteristics of the ethnopedagogical approach and characteristics, ethnopedagogy also has the aim of deriving cultural values that grow and also explaining ancestral heritage not only as a historical relic but as values in education (WIDIASTUTI, 2015). Therefore, the ethnopedagogical approach plays an important role in education to introduce local wisdom-based culture.

Previous research that discussed Sunan Gunung Jati's petatah petitih which contained local wisdom was conducted by Habibah and Widiyawati (2021) with the title "Exploration of Character Education Values in Petatah-Petitih Sunan Gunung Jati". Research by Kistoro & Siberani (2020) entitled "Relevance of the Value Concept of Sunan Gunung Djati's Petatah-Petitih in Islamic education". Research by A.Sururi (2021) "The Meaning of Ecological Sufism Spirituality of Sunan Gunung Jati's Petatah-Petitih in the Perspective of Philosophy of Religion and its Relevance for Environmental Preservation in Indonesia" Research on petatah-petitih has also been conducted outside the region, namely in research by Febraningsih (2022) "Enculturation of Minangkabau Petatah-Petitih as an Effort to Cultivate Character Education Values for the Young Generation". Based on previous research, we can conclude that petatah-petitih can be integrated into educational values. Therefore, the researcher tried to conduct a new research on petatah-petitih ingsun titip tajug lan fakir miskin. We can explore what are the values contained in the expression ingsun titip tajug lan fakir miskin, and how the concept of ingsun titip tajug lan fakir miskin is applied in local wisdom-based learning

RESEARCH METHODS

This research uses a qualitative approach with a micro-ethnographic research method. Ethnography is an empirical and theoretical approach that aims to get an in-depth description and analysis of culture based on intensive field research. Micro-ethnography cannot be separated from two types of data collection methods, namely observation and interviews. Data collection techniques use observation and in-depth interviews. Data analysis techniques use interpretative descriptive techniques using semiotic methods. while the data is validated using triangulation techniques which include observation techniques, interview techniques, and documentation techniques. Semiotics is interpreted as a science that studies signs in human life. The approach uses the theory of Charles Sanders Peirce (1931-1958), which is called trichotomous, which relates three aspects including the representamen, object and interpretant (Hoed, 2014).

RESULT AND DISCUSSION

Cirebon is a multiethnic area so it is very diverse in ethnic culture. Multiethnic society is a society consisting of various tribes, religions, races, and cultures. Cirebon community consists of ethnic Chinese, ethnic Arabs and Indigenous people so that cultural acculturation in Cirebon is very common. This cannot be separated from the history of Cirebon in the 15th century where Cirebon became the center of the economy and where traders from outside passed by because at that time there was a port of Cirebon called Muara Jati. This was also revealed during the reign of Sunan Gunung Jati to Panembahan Ratu II, a very significant period of glory. At the time of Sunan Gunung Jati, expanding trade routes between countries, at the port of Muara Jati. Especially trade from the Chinese route (Ariska et al., 2020) (Rozi & Misbah, 2022)

Not only the original culture of Cirebon but with the presence of other ethnicities such as Chinese, Arab, Sundanese and Javanese make Cirebon has multicultural elements. This is in line with the theory of Elizabeth B. Taylor and LH. Morgan states that culture is a comprehensive culture shared by all members of society in various types of levels. Thus the Cirebon Ethnic has a characteristic tradition that must be preserved for the next generation.(Dienaputra et al., 2021)(Fatimah, 2021)

The Cirebon ethnic group is spread across the Cirebon Regency and City. The Cirebon ethnic group is located in the northeastern part of West Java Province, directly adjacent to Indramayu, Majalengka, and Kuningan Regencies. The Cirebon ethnic group is one of the ethnic groups located on the north coast so that the majority of people's livelihoods are in the marine sector while others are in the agricultural sector. The population in Cirebon is 322,322 people (BPS Cirebon Regency and Cirebon City 2020) spread across Cirebon Regency and Cirebon City. The geographical location of Cirebon which borders two provinces, namely West Java and Central Java, makes the people of Cirebon multilingual, multiethnic, and multicultural. The existence of Cirebon ethnicity cannot be separated from the history of Cirebon itself. Before 1418 AD, long before Islam entered West Java, the entire West Java region was controlled by the Hindu Buddhist kingdom. Political map of West Java region in the VI century to the VIII century, divided into two areas of power, namely the Kingdom of Sunda and Galuh Kingdom. (Unang Sunardjo, 1983). The breakup of the two kingdoms of Sunda and Galuh after Pangeran Cakrabuana as the ruler of Cirebon handed over his leadership to Sunan Gunung Jati in 1475 AD. (Astriani & Praja, 2019)

The economy of the Cirebon community is divided into two sectors, namely fisheries and agriculture. People who live on the seashore, usually referred to as coastal communities, make their main livelihood as fishermen. As for most of the other people who live in the lowlands are

farmers. This makes the growth of Cirebon interdependent with coastal and agricultural areas, commonly referred to as agrarian and maritime communities. (Mutawally & Mahzuni, 2023). The language system in the Cirebon area is unique. the usual language used is usually Cirebon, but some in the Cirebon area also use Sundanese. this is due to the location of Cirebon which borders West Java and Central Java. (Sari, 2014)

Petatah-Petitih *Ingsun Titip Tajug lan Fakir Miskin*. According to the researcher's interpretation, it has 2 syllables, namely. (1) Ingsun Titip Tajug, (2) Ingsun Titip Fakir Miskin. Petatah petitih is a statement from ancient parents that is used as a direction in the life of society, nation, state and religion, especially for Muslims in Cirebon. Ingsun Titip Tajug lan Fakir Miskin is one of Sunan Gunung Jati's 43 sayings that have definite meanings. First, Ingsun Titip Tajug means that I (Sunan Gunung Jati) entrusted the langgar/mushola/mosque.

The word *ingsun* or *isun* means me, servant, beta, in a special environment of the palace or courtiers who are still thick on Cirebon traditions, while in the general public using the word *kita* or *kula*. Going back 100-200 years ago in ancient manuscripts the word *Ingsun* was called *awak* or *mami*. From the message of advice of Sunan Gunung Jati's teachings, we can add the meaning of entrusting or inheriting. *Titip* is literally entrusted or stored so that it is taken care of. *Tajug* literally *tajug* or *langgar* or *mushola* means a place of worship. *Tajug* in *kirata basa* is traditionally a place to organize. It can be said as an intermediary or a means of organizing people before Islam to the Islamic period. *Ingsun Titip Tajug* (I entrust the mosque) has a broad meaning so that everyone keeps or maintains the mosque/*tajug* which is a place of worship for Muslims. *Ingsun Titip Tajug* (I entrust the mosque) has a broad meaning so that everyone keeps or maintains the mosque or *tajug* which is a place of worship for Muslims. In ancient times *tajug* was not only shown as a place of worship for Muslims, but as a center of community activities in ancient times, various activities were carried out in *tajug* both as the implementation of community deliberations, wedding venues, and as a place to gain knowledge before the existence of formal schools.

Tajug is not only a religious place but also provides a social function, the Cirebon Ethnic community has a very high enthusiasm for activities in the mosque. One of the activities that are routinely carried out from year to year is *Muludan* or *Maulid Nabi Muhammad SAW*, *Muludan* is a commemoration of the birthday of the Prophet Muhammad or commonly known as *maulid nabi* (Baety et al., 2013). This tradition is a symbol of Cirebon culture, where all levels of society unite to carry out *muludan* activities, at the end of the *muludan* event will be carried out the long amulet tradition. *Panjang Jimat* contains very meaningful values such as historical, religious, and mutual cooperation values. (Utami & Ekasari, 2022).

Second, *Ingsun Titip Fakir Miskin* in Indonesian means I (Sunan Gunung Jati entrusted the poor). This sentence is interpreted as a real form of human values in the community. Where humans have a high sense of sympathy and empathy. According to Ash-Shaykh Abdurrahman bin Nashir AS-Sa'di, the terms "fakir" and "poor" are different in Islam. He said that a *fakir* is a person who has nothing or a little sufficiency but less than a poor person is a person who has half sufficiency or more but not sufficient. (A. Salim). *Fakir Miskin* in a broad sense Sunan Gunung Jati taught about how to help the poor and needy, meaning that those who are able are obliged to raise the economically weak.

The implementation of *Ingsun Titip Tajug lan Fakir Miskin* in Cirebon Society is one of the *Muludan* activities which is a commemoration of the birthday of the Prophet Muhammad SAW which is held in mosques with various events with it attracting people to come to the mosque and work together to prepare the event, with the event reviving the mosque and prospering the mosque non-physically. The *muludan* tradition is also filled with food distribution events at night to relatives of the palace and residents. depicting *Ingsun Titip Tajug* is found in several mosques in Cirebon such as the *Cipta Rasa Grand Mosque* and the *Panjunan Red Mosque* which is the second oldest mosque in Cirebon which has a unique architecture due to the

influence and mixing of several cultural elements (Kartika et al., 2016), 2016) While the Great Mosque of Sang Cipta Rasa is located on the west side of the Palace square. The Cipta Rasa Mosque is a mixture of Hindu and Islamic cultures. In accordance with the shape of the mosque's roof building in the form of a stacked pyramid, apart from the shape of the roof, the walls of the mosque are similar to a temple. (Fadli, 2020).

According to the Cirebon Cultural Expert (Mustakim) in his interview said that *ingsun titip tajug lan fakir miskin* did not come directly from the words of Sunan Gunung Jati, but was believed by Sunan Gunung Jati's children and grandchildren as words or messages or advice from parents or a *gugon tuhon* commonly referred to as *Petatah Petitih Sunan Gunung Jati* which amounted to 43, one of which was *ingsun titip tajug lan fakir miskin*. One of the Cirebon community cultures that contains the value of *ingsun titip tajug lan fakir miskin* is the *tawurji* tradition carried out in the palace environment. *Tawurji* is an activity of distributing coins by throwing or sprinkling money to the people present (Farah, 2018). This *Tawurji* tradition is usually carried out from generation to generation, it is a way to share with people in need. In line with the *Titip Fakir Miskin* message in the saying of Sunan Gunung Jati "*Ingsun Titip Tajug lan Fakir Miskin*"

From the description above in "*Ingsun Titip Tajug lan Fakir Miskin*" there are local wisdom values that can be used as a source of local culture-based learning, these values are (1) The value of faith and devotion to God Almighty, (2) Social values and togetherness, (3) Responsibility values, (4) Social justice values and (5) Mutual cooperation values.

The religious value of diversity in *petatah-petitih "ingsun titip tajug lan fakir miskin"* is manifested in the form of cultural behavior that is traditional in the people of Cirebon which makes the mosque the center of religious activities such as congregational prayers, praying together, and commemorating religious holidays. This tradition is accompanied by various forms of donations to build and maintain the existence of their places of worship. as shown by the people of Cirebon who always prosper the mosque with various activities in it such as *marhabanan*, *sholawat nabi*, recitation. The community always follows all the activities that exist in the mosque.

Social value and togetherness social value and togetherness in *petatah-petitih "Ingsun Titip Tajug lan Fakir Miskin"*, addressed by the people of Cirebon in the form of togetherness how much *infaq* and *sodaqoh* as a form of their concern for the poor. The behavior that is traditionalized in the Cirebon community as an implication of the *petatah-petitih 'ingsun titip fakir miskin'* is in the form of the *tawurji* tradition carried out in the month of *Syafar*. It is a tradition carried out by the palace community to express gratitude by distributing coins or small change and other small food, then sown or '*tawur*' on hundreds of crowds of people around the palace.

The *petatah petitih ingsun titip tajug lan fakir miskin* also contains noble values, namely the value of responsibility and mutual cooperation. The value of responsibility in *petatah petitih* is shown by the tradition to serve the mosque, maintain the mosque, and prosper the mosque, as well as concern for the poor by giving *zakat* and *infaq* both spontaneously and organized. The value of *gotong royong* is reflected in the various traditions related to the implementation of the *petatah petitih*, which are generally carried out collectively, working together and working together.

Using the trichotomous theory in the semiotic approach, which relates three aspects, namely the representamen/ground (something concrete), and 'something' that exists in cognition, namely the object, then assembled in the process of semiosis followed up with the interpretant or interpretation process (Hoed, 2014). So the *petatah petitih ingsun titip tajug lan fakir miskin* is briefly described in the matrix below.

Representamen	Object	Interpretant/ Interpretation
<i>Ingsun titip tajug lan fakir miskin</i>	<p><i>Ingsun titip tajug</i>, 'ingsun' means 'me'. 'tajug' means 'musala'. 'ingsung' is interpreted as a sign of ancestors (spreaders of Islam from Cirebon), entrusting and mandating the next generation to maintain places of worship for Muslims, such as musola, langar, mosque. Titip is interpreted as 'maintaining' including prospering, maintaining and building, repairing, places of worship for Muslims. 'Tajug' is a place of worship from interpretative semiosis, including Masjid 'langgar (Java), Surau (Minangkabau), Meunasah (Aceh).</p> <p>The mandate is addressed to the community or society of Cirebon. Because it has the value of da'wah, it can be interpreted to include Muslims both in the local community of Cirebon, regional and Muslim society in general. Thus 'ingsun titip tajug' is loaded with values of faith and devotion to God Almighty.</p> <p>As for the expression 'poor faqir', it contains 2 words: faqir 'people who are very poor', people who are too poor and deprived (very low income). The phrase 'ingsun titip fakir miskin', can be interpreted as a command from Sunan Gunungjati who has a position as head of government and as a scholar spreading Islam to pay attention and care for the poor. As a form of practicing Islamic law, which is filled with social values of togetherness and mutual cooperation as well as the values of responsibility, Sunan Gunungjati's command can be interpreted as a command from Sunan Gunungjati.</p>	<p>Value of local wisdom Faith and devotion to God Almighty Social value of togetherness Value of responsibility Value of mutual cooperation</p>

Matric 1.1 Brief description of the expression Ingsun Titip Tajug Lan Fakir Miskin

The value of local wisdom "Ingsun Titip Tajug lan Fakir Miskin" needs to be included in the curriculum because in petatah-petitih "Ingsun Titip Tajug lan Fakir Miskin" contains religious values and social values and contains many traditions that must be preserved so that students know more about local culture, namely ethnic Cirebon. Because through education students can develop knowledge, insight, values and character as an effort to inherit culture. Therefore, this petatah-petitih can be transformed to the younger generation through education and teaching in elementary schools using an ethnopedagogical approach.

Ethnopedagogy raises the values of local wisdom as an important part of the educational process and also as an important part of the civilization process. Local wisdom in the era of globalization is needed to be flexible to the challenges of the times. In the midst of globalization, efforts to integrate local wisdom values in learning are expected to maintain a sense of nationalism and local characteristics of students as an ethnic community of Cirebon remain strong and maintained. (Nila Lailatuz Zahro et al., 2022) (Ferdianto & Setiyani, 2018)

The purpose of *ingsun titip tajug lan fakir miskin* as a learning resource is to instill character values in students, as well as introduce local culture to them. Because through an ethnopedagogical approach, the *petatah petitih* will provide more understanding, appreciation and preservation of cultural heritage among students (Azra, 2014), (Zamroni, 2011).

Including *ingsun titip tajug lan fakir miskin* as a learning resource, the goal is that students can preserve the local cultures of Cirebon, one of which is *petatah-petitih ingsun sunan gunung jati ingsun titip tajug lan fakir miskin* which has cultural values as the formation of the character of students who love their homeland and remember the origin of the area where they live, namely ethnic Cirebon. This is in line with the statement (Winkel, 2018) that the purpose of local cultural education is for students to understand the advantages of local culture in the area where they live, to know the religious directions related to the virtues of the local culture of their respective regions, one of which is the saying of Sunan Gunung Jati "*ingsun titip tajug lan fakir miskin*" and students are able to preserve traditions and culture. While the learning model that can be used is local wisdom-based learning model.



Pictures 1. (Ingsun Titip Tajug lan Fakir Miskin in Keraton Kacirebonan)

The local wisdom-based learning model is learning that teaches students to always be attached to local culture (Siahaan, 2018). Therefore, local wisdom is not only applied as a cultivation of students' character but its role is even broader, namely equipping students to face problems outside of school (Shufa et al., 2018). It is very important to preserve local cultural values by uniting the learning model carried out by the teacher.



Picture 2 (Ingsun Titip Tajug lan Fakir Miskin in elementary school learning)

Local wisdom-based learning model related to "*ingsun titip tajug lan fakir miskin*" as a learning resource. The application of local wisdom-based learning models is considered suitable because local wisdom is defined as ideas around that are wise, full of wisdom, and well embedded that are modeled by other communities.

CONCLUSION

Petatah-petiti ingsun titip tajug lan fakir miskin undoubtedly contains cultural values for both the general public of the Cirebon ethnic group and for students in schools. Based on the results of the discussion, it can be concluded that "Ingsun titip tajug lan fakir miskin" has cultural values including 1) religious religious values, 2) social and togetherness values, 3) responsibility values, and 4) responsibility values that can be used as a source of local wisdom-based learning through an ethnopedagogical approach in elementary schools

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